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WILLIAM A. DREW.—Editor.

(From the Trumpet and Universalist Magazine.)

A SERMON,

BY WALTER BALFOUR.

TEXT. "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." Matt. xv: 32.

These words with their context, give us an account of a three-days meeting, and is the only one which was ever held by our Lord or his apostles, recorded in the New Testament. As it comes the nearest to one of our modern four-days meetings, I have selected this passage as the ground of the following discourse. I shall,

I. Consider the principal things respecting our Lord's three-days meeting.

II. Advert to the four-days meetings, so celebrated in the present day. And,

III. Compare our Lord's three-days meeting with our modern four-days meetings.

The most rigid brevity must be observed, even to name the principal things I wish to notice under these three divisions.

1. Let us consider the principal things recorded respecting our Lord's three days meeting. The principal of these are the following: 1st. The place where it was held. It was on a mountain in Galilee, as stated ver. 39. "And Jesus departed from hence, and came nigh unto the sea of Galilee, and went up into a mountain and sat down there." There was no preconcerted scheme about, or previous appointment of this three-days meeting. It was an occasional meeting, or was rather accidental. To this mountain our Lord retired, probably for rest and retirement, but such was his fame, and such the benefits he publickly derived from him, that the multitude followed him thither.

2d. The persons who attended it. These were Jesus and his disciples. See the context, and Mark viii: 1—9. We are not told ver. 39, that "great multitudes came unto him." Mark viii: 1, says the multitude was "very great." And in the context we are told, "four thousand men besides women and children" were assembled at this three-days meeting. Some may think it resembled a modern camp meeting. But, that it bore little resemblance to it, or a four-days meeting, will appear presently. Let us notice,

II. Considering four-days meetings, so much celebrated in the present day.

Our inquiries here shall be directed, 1st. To the origin of four-days meetings—They are very much in fashion, but are not like fashions in dress, an imported article. They came not from London or Paris, but are of American invention.—Our Methodist brethren, have the honor of inventing and introducing this modern religious fashion of four-days meetings.—Most orthodox sects adopt them, but without giving credit to the original inventors. Their existence seems to depend on them. It is now found, that more converts can be made, sometimes at a four-days meeting, than were made formerly by ministers in the course of a long life time. Observing their magical operation among the Methodists to produce this effect, they are now in extensive operation amongst most orthodox sects throughout the land. If the converts made are all genuine converts to Christ, they bid fair to supersede every other scheme, human or divine, in producing conversions. But whether the converts made by this new invention, will wear as well as those made in the original way, by understanding and believing the gospel of Christ, remains yet to be proved.

This new invention for making Christians is within the recollection of every school boy, and a few years ago, it was the grand object proposed by camp meetings and four-days meetings; but was no object with the multitude in attending our Lord's three-days meeting. What then was their object? Their object was that stated ver. 39—"And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them." Their object obviously was, not to have their souls saved from hell, but the bodily infirmities of the diseased healed. If it is asked—did none come to this three-days meeting to seek religion and have their immortal souls saved from hell? I answer, nothing of the kind is recorded in the history of this three-days meeting, or any other meeting, which was ever held by our Lord, or his apostles.—If this is denied, I demand that the text be named where such a thing is recorded.

4th. The effects produced by it. All the effects were produced, which the multitude anticipated. Their most sanguine expectations were exceeded; for after telling us that Jesus "healed them," it is added—"inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." The multitude, did not wonder at seeing so many struck under conviction, sighing, and weeping, and praying to God, to save them from an endless hell; but at seeing so many healed of their diseases. They "wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see." And what they thus saw, led them to glorify the God of Israel. The expression—"and they glorified the God of Israel," seems to intimate, that the multitude on this occasion were chiefly heathen, for Galilee bordered on the Gentile nations. Is the phrase, "glory to God" so frequently vociferated in some modern meetings, learned from this expression? If it is, the missapplication is too gross to need refutation.

5th. How this three-days meeting ended. We are told in the text—"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and having nothing to eat; and I will not send them away fasting, lest they faint in the way." Accordingly we are told, ver. 33—39, that our Lord wrought a miracle for the supply of their bodily wants. His compassion had been extended to all the sick in healing them. But it did not end here, for the multitude having used all the food they brought with them, Jesus says, "I will not send them away fasting." Why? What is he now careful

about? About what is his compassion now exercised? "Lest they faint in the way;" and so he feeds them before they departed. But do not many believe, that the compassionate Saviour, who was afraid to send the multitude away fasting, lest they should faint by the way, will, after all, send multitudes away to hell, whether they faint under its sufferings or not? And if the history gives us a full and fair account of this three-days meeting, it begins and ends, without the compassionate Saviour saying a word, about, or saving from hell a single soul of this vast multitude. None of his compassion is shown to them nor is a word said as if their souls needed to be saved from hell. We are informed that he cured all, fed all, but saved not a single soul of all this multitude from endless hell torments. But yet, all departed to their homes happy. Not one departed, complaining that he was neglected, or was disappointed in his object in coming. At the breaking up of this three-days meeting, no other three-days meeting was appointed, either in this mountain or in Galilee, or at any other place. No, nor were there any anxious meetings appointed in the neighborhood, for the benefit of those who were very desirous to have their souls saved from hell. No, nor were meetings appointed every night in the week, to keep up an excitement among the new-made converts, and for the purpose of frightening more; there was not even a prayer-meeting appointed at 5 o'clock in the morning, or any other meeting, whatever.—Alas! what a dead, dull three-days meeting this was. Well, was there any list made out, of the whole made, half made, or quarter made converts at this meeting, as is done at modern four-days meetings, from the vicinity also come there to assist; indeed do most of the work, for the minister of the place would be ashamed to say and do, what passes frequently at four-days meetings. He in his turn, goes and does for them, what would not be suitable for them to do at home. Sometimes, deacons and members of the churches also attend to help in the work intended to be accomplished. Besides, famous revival preachers, sometimes come from a distance to ensure success, for they can say wild and extravagant things with a better grace, than ministers who live in the vicinity of the place. The more they can terrify the people, so much the better. But it is said also, that the spirit of God usually attends four-days meetings, and unless he is there, no good can be done; no converts would be made. Some twenty or thirty years ago, it was said, the spirit of God visited a town occasionally, as it pleased him, but now, a four-days meeting seldom fails in securing his presence.—The spirit of the Lord is now at the nod of the clergy, whenever they are pleased to hold a four-days meeting in any town throughout the United States. Such are the principal actors. Let us now notice,

2d. Those who are acted upon. A large majority of them are women and children. The females are generally young, simple, inexperienced, and uninformed, and are the very materials suited to the purpose of the actors. But if the spirit of the Lord produces the effect at four-days meetings as is confidently asserted, he must have a singular partiality for young females and children, for they are the principal part of the converts! But there are also some men at four-days meetings; and these may be divided into several classes. 1st. Married men, who must go to what meeting, and to as many meetings as their wives please. There is no peace at home if they feel, not about what they understand of divine truth, and the questions are so put that the answer is given along with them. Now comes the ultimate object of the actors, the converts must join the church. No time about this must be lost, lest they cool down, or come to their right mind, or some other sect pick them up, and all their labor is lost. 4th. The use which is made of such a four-days meeting, to produce a similar effect at a distance. To produce this, a list is made out of the number of the converts made, with the attending circumstances, and exaggerations. And sometimes a few lies are told to render the account the more pleasing and remarkable. For example, it is said, under this wonderful revival, Unitarians and Universalists are of the number converted. But when the account has been investigated, no such thing had happened. And what if it had been true; do these people report as the daily conversations from orthodox ranks to Unitarianism and Universalism? and that without any such unscriptural and fanatical measures to produce them? Yes, do these people report how many of their most intelligent men they drive from them, being ashamed of such ridiculous measures in support of their sect? No; nor do they report, how many infidels are made by such an exhibition, calling it the religion of Christ, and the work of the spirit of God.

5th. The effects produced by them. 1st. Let us notice their effects on the converts made. Are the converts aged men? Well, are they taught to be "sober, grave, temperate, sound in faith, in charity, in patience?" Are they aged women? Well, are they taught to be—"in behavior as becometh holiness, not false accusers, not given to much wine?" But, as the converts are chiefly young women, let us see what the effects of four-days meetings are

according to the wealth and influence of each individual. It is certain, some sects have large funds laid up against such a day of need. Many would treat four-days meetings as mere fanaticism, if their temporal interests was not in the way. 4th. I shall only add, some attend four-days meetings from mere curiosity, or being over-persuaded by their zealous neighbors, or relations.

4th. How four-days meetings are carried on. My limits only permit me to notice, 1st, the number of the religious exercises. These are, prayer-meetings early in the morning, three or four sermons preached during each day, with prayer-meetings exhortations during each intermission; and an inquiry, or prayer-meeting after the public services, which sometimes continue to eleven or twelve o'clock at night. And all this routine of exercises goes on for four days, sometimes for more, and receives the name of a protracted meeting.

2d. The grand topics insisted on at these meetings. These are not generally the peculiar tenets of the sect, such as election, reprobation, the trinity, &c. No; the topics dwell on the value of the immortal soul, and the certainty of its going to endless hell torments, if not saved from them. Free agency, what they can

do, what they ought to do, and must do, if they intend to be saved. And the preachers never fail to tell them, how very anxious they are, for the salvation of their poor immortal souls, which are ready to sink irrecoverably into hell. These, with kindred topics are dwelt on, and the torments of hell are described in a very particular and alarming manner. Hell is held up before the imaginations of people in such language, that the stoutest nerves must be shaken, unless fortified with a well instructed understanding in the knowledge of the scriptures. The tones of voice, the gestures, and whole manner of the speakers, are adapted to give their descriptions effect. Moreover, they are told, that the spirit of God is actually present in the place, and is striving with them. They are urged to get religion now, or it never may be had, for the spirit may leave striving with them. Their day of grace from this moment may be ended, and their case, henceforth become utterly hopeless. Sometimes they are told, the angel Gabriel is hovering over the meeting, and is on the wing, ready to depart to heaven, to report there their hardened condition.

3d. The persons who attend them. The persons who attend four-days meetings, and begin to complain—"Lord we have toiled four days, and have caught nothing." If they would openly confess, that four-days meetings are held to make converts to the different sects, they would at least show themselves to be honest men.

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on them. Are they led by them to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Titus ii: 1—6 Do they learn in silence with all subjection; and do not usurp authority over their husbands?—See Titus ii: 1—9. 1 Tim. ii: 9—13, and 1 Peter, ii: 1—3. With many other texts I might cite, descriptive of a female christian, living under the influence of the religion given by Jesus Christ. Permit me then seriously to ask—are the fruits, which these and similar texts describe, the fruits brought forth by the converts at four-days meetings? Does that female love her husband, who is the mistress of his conscience as well as her own, and who usurps such authority over him, that there is no peace, unless he goes to her meeting, and subscribes tamely, to whatever her minister pronounces to be orthodoxy or truth? Who will say, that such a female learns in silence with all subjection to her husband, who suffers any man thus to control both her and her husband? She only begins her own degradation by so degrading him, and makes the parish priest, master of their consciences, and all their concerns.

Again—Does that female love her children, who puts them to bed, deserts her husband and her own fire-side, and almost every night in the week, is found in some religious meeting, and whose time is employed in promoting some sectarian project? Her dirty, disorderly house, her children's unmended duty clothes, all testify, she would adorn her religion much better, with the needle or broom in her hands, or being at the wash tub. But whatever her husband may say, whatever her children's comfort may demand, whatever domestic misery may be produced, her endless going to meeting must not be omitted. All the orders of her church and ministers must be obeyed. They have a secret, undefined influence over such females. But such are not the elect ladies, who will ever win their ungodly husbands by beholding "their chaste conversation coupled with fear." No, such are the religious wives who, treating their husbands as fools, drive them to the grog shop, the gambling table, or a worse place, not finding a home at their own fire-sides. So far from such pious converts being to their own husbands, "their piety chiefly consists in going to meeting, and being obedient to the minister. The numerous meetings he appoints, and his endless sectarian projects are attended too, with more pleasure than the wishes, wants, or commands of the husband. Indeed, the minister finds so much employment for them, that domestic concerns are but of secondary consideration. His work compels them to be keepers abroad, keepers at meeting, and obedient to him. In vain do the husbands of such females remonstrate with them, for the minister rules them; and they rule their husbands. He dictates, the wife obeys, and the husband must submit. He rules all the concerns of the family, except in providing for it, which he leaves to the husband. And, when the poor husband returns from his labor, he finds his house in disorder and the children in an uproar. He asks—where is your mother? The poor children reply, she is gone to meeting—or, she is gone to Mrs. A's, to make clothes or knit stockings for the children in the Sandwich Islands. With a sad heart he eats his supper, which his good godly wife was kind enough to set down by the fire for him. He puts his children to bed, and retires to rest his weary limbs for the labors of the coming day; and after ten or eleven o'clock at night, some pious brother sees her safe home. If he complains, or grows angry, he is sure of a certain lecture, which may last until morning, with, perhaps, some exhortations about the importance of attending to the concerns of his soul. The husband must be a natural fool, if he is converted by such a wife or such a religion.

Sometimes the converts at four-days meetings are children. Well, does their religion lead them to be obedient to their parents? No, for they are sometimes taught to disobey them. They must now obey their religious teachers in going to their meeting and as many meetings as they appoint, and continue at them until midnight, if they desire it. All parental authority is set at defiance; and if parents remonstrate against such proceedings, will not allow their children to attend such meetings, or to such improper hours, they are taught to consider this persecution. The parents are denounced as cruel persecutors and are probably named in their prayers as subjects for the Lord to convert. Thus, parents are not only disobeyed, but insult is added to disobedience. But it more commonly happens, that the converts made at four-days meetings, are female help in families. Well, let us ask, do they learn—"to be obedient unto their own masters, and to please them well in all things, not answering again, not harloting, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." Titus ii: 9, 10. Let the families, who enjoy such help, say, if they are any better, or are even so good, as those females who make no pretensions to

such wonderful conversions. The continual complaints, and the endless changes of help in families, are no great evidence, that modern conversions make better domestics. We have heard some members of orthodox churches declare that they would rather have strangers, making no profession of religion, than the sisters of their own church for help in their families. Why? Because they thought their piety, their being sisters, made up for all deficiencies, and made them proud and insolent.

It would be very difficult to say, what particular good effect is produced on such converts, except it be, their voracious appetite for religious meetings to the neglect of domestic duties. Their understandings are not instructed in divine truth, their morals, are no better, and their tempers and dispositions are often made worse.—The person, who before was open, affable and agreeable, is now made reserved, morose, and disagreeable, by being converted after the modern orthodox fashion. Nor is this all; some become melancholy, some mad, and some are driven to suicide by modern revivals of religion. To enumerate all the personal, domestic, and other mischiefs which result from them, would require a volume. I shall only notice briefly,

2d. The effects of four-days meetings on the community at large. I begin then near home: Some of the best men and women in orthodox churches, are disgusted at such proceedings, under the name of revivals of religion. Again,—they are leading many rational and intelligent men, to treat all serious religion with indifference. And, not a few are driven into open and avowed infidelity, by such things being palmed on the world for the religion of Jesus Christ. Who that knows any thing of his religion taught in the New Testament, will pay any regard to such fooleries under the name of his religion? And all who do not learn their religion from this source, are likely, either to rush into the arms of infidelity to avoid this modern fanaticism, or be driven by it, into all the endless projects of the self-styled orthodox. But their effects will be more apparent, when they have brought forth their fruits to perfection, for they have not yet had time to do this. Then, the "moral desolation in the land," which Dr. Beecher predicted from them, will be apparent.

Concluded in our next.

THE INTELLIGENCE.

"And Truth diffuses her radiance from the Press."

GARDNER, FRIDAY, NOVEMBER 4.

TOTAL DEPRAVITY.

The doctrine of total depravity, as held and urged by the Calvinists, supposes that human beings, in a state of nature, are wholly disengaged from all good and prepossess to all evil,—being, indeed, incapable of conceiving a good thought or performing a good action.—This doctrine—disheartening as it is to all who would be found in the way of righteousness—lies necessarily at the very foundation of the Calvinistic system of theology. For, admit that it may not be true, and whence the necessity of total, radical, nay a supernatural change of heart? If man is naturally capable of loving and serving God, he surely needs no new transformation of soul—no new creation of heart. At most, he only needs to improve upon a principle already inherent, or to build upon a foundation already laid.

And again, if man be not totally corrupt, he is not wholly abominable in the sight of his Maker, not entirely obnoxious to His displeasure, and if so, not exposed to all the consequences of the wrath of God as described in orthodox creeds and confessions. Indeed remove this prep, and the whole system of modern orthodoxy, with its machinery of supernatural conversions, totters and falls in ruins. The friends and promoters of those conversions know this fact full well; and hence their solicitude to maintain, as far as possible, the doctrine of total depravity.

We say "as far as public opinion will allow them"; for such is the improved state of public sentiment, that it will not approve and patronise the doctrine in all the naked features by which it was formerly exhibited. The creature, now, must be clothed in the fashionable dress of the times, and its deformities be covered over and concealed as much as possible. It must submit to tight lacing and distortions arising from other causes.

Now it will be a sufficient test of the truth of this doctrine to inquire, whether God, as a merciful and just being, could consistently with his own character and perfections, require of men what they have no ability to perform, and then punish them forever for not performing it? The Calvinistic system certainly involves this horrible inconsistency. Many attempts we know, have been made to evade this charge of inconsistency; but all to no good purpose. After all the ingenuity which has been expended upon the subject, the fact must come back to its original statement, that God has made men incapable of doing any good, and yet has required a perfect obedience under the penalty of everlasting punishment in hell. Take the doctrine, turn it over and over it as you will, still it comes to this again at last. Like our ingenious neighbor, Major-General's hats across the street; you may fold it into any shape you please, but after all, its elasticity will bring it back again into its original shape—you cannot compel it to remain a work-pocket nor a purse; it will still be a hat.

The Scriptures all over, most certainly, consider man as an accountable being; he is addressed as such throughout; but how can there be any accountability where there is no power to perform what is required? How can a man be to blame for doing what he is compelled by the original law of his nature to do? or for not performing what, by the same law, it is utterly impossible for him to perform? The questions answer themselves in their own statement. It is vain—it is absurd—to contend for the doctrine of total depravity, with the fact in our face, that God has required of his creatures the performance of any duty.

We maintain that man is born into the world, as Adam was, perfectly innocent—capable of receiving any impression upon the pure white paper of his mind; that he is naturally as capable of doing good as he is of doing evil; and that his criminality consists in misappropriating his powers and doing wrong when he has equally the power of doing right.

Will it be asked then, how it comes to pass that the world from all time, has so abounded in wickedness?—We answer this by denying the assumed fact. We know, indeed, that the orthodox have been in the habit of representing every action of man as sinful, and affirming that the whole world is terribly wicked, excepting such portions of it only as have been made the subjects of their supernatural conversions. But we know too, that they look only on the dark side of the picture; and this for the purpose of finding supports for their own dark and appalling views. We, on the contrary, believe there is more light than darkness, more prosperity than adversity, more joy than sorrow, more pleasure than pain, more happiness than misery, more virtue than vice in the world. The proof that this is the case is easily to be found in the fact, that instances of adversity, sorrow, pain, misery and vice, on the narration, strike the mind with more surprise and wonder as more extraordinary and unusual things, than the relation of cases of success, joy, pleasure, happiness and virtue. Were the preponderance on the other side; were there more misery than happiness, more vice than virtue, our surprise, and astonishment would also be on the other side. Did we hear of a case of health, we should be as much surprised, as we now are at the mention of sickness. And so for all the other opposites which we have mentioned.—The truth is, had as many portions of the world are, on the whole it is not so bad as gloomy fanatics would represent it. Look out into society, and shall we not find every where more virtue than vice prevailing?—Well, such a fact corroborates the view we have taken; that men are not naturally and of necessity wholly depraved, and that they are as capable of doing good as of doing evil. This fact is an axe which lies at the root of Calvinistic orthodoxy. In the face of it, it is impossible for that system to stand.

CHRISTIAN PREACHER—VOL. 2.

The second volume of the Preacher will commence in January next. We have written our venerable father, Rev. Hosea Ballou of Boston, for a Sermon to fill that No. We are assured of the readiness of the Universalists clergy in all parts of the Union, to contribute their labors for the benefit of the work.—An increase of three hundred subscribers for the next year is indispensable. There are several towns in Maine, where we most confidently looked for generous lists of subscribers, for the current volume, in which hardly one of our brethren has subscribed for the work. This fact has been quite unaccountable not to say mortifying to the Editor. He does hope and expect to receive encouragement from such towns for the next volume. There are others where our friends have done nobly. A sense of gratitude towards our patrons there, is impressed upon our heart. We fondly hope they will, one and all, continue their subscriptions through another year. Two volumes bound in one will make a book of much better proportions, than one volume bound singly.

The price of the work is so low, that in these times of good business, none need hesitate to take the work on account. Every one can find a dollar a year for the sake of obtaining a volume of twenty or thirty original Sermons.

The Editor looks to the Agents of the publication, and her other friends, to do him the favor of helping him to increase the list of subscribers to the requisite amount. No favor shown him on this subject shall go unrequited. He is thus urgent in this request, because he has personally assumed a risk which he cannot sustain without a cheering countenance and friendship from his brethren on whose liberality his dependence is placed.

A PALPABLE HIT.

The following is from the Eastern Republican, a peculiar paper in Bangor. The editor who writes it, if we mistake not, is a Baptist; the hit, therefore, upon the Orthodox is the more palpable. Our readers will recollect the fate of the garments given to the clerical students, as we told them the story some time since.

The last Christian Mirror contains the vote of a religious meeting lately held at Machias, to raise \$250 annually, for the Theological Seminary in this town, and appointing agents to collect the same.

We would suggest a scheme for raising a part of that fund, which is this: Let some 20 or 30 once tidy, comfortable home made vests and pantaloons, the contributions of pious country spinsters and cent societies to that institution, which laid, a treasure that *moths did corrupt*, several years in the garret of an office once occupied by the Treasurer or Steward of the Seminary in question and subsequently by ourselves, be exposed for sale, at Public Auction. We will advertise them gratis. Though now unfit for use, they would sell high, being robes of charity. From a careful and repeated examination of these articles, donations from the pious poor to clothe poor students, but rejected by worldly pride as too mean, we should think them originally worth from \$2 to \$3 each, and full good enough for the wear of such a herd of wild *Ass's colts* as have been seen browsing and straying about the country.

MORE EFFECTS OF ORTHODOXY.

Orthodoxy is doing a desolating and fatal work all over the country. The accounts of persons driven to insanity and suicide by the means of "protracted meetings" multiply so rapidly, that we find it impossible to preserve any thing like a full record of them. The following is from the N. H. Patriot.

"A young lady, genteelly dressed and of interesting appearance, came to this town in one of the Boston stages, last Thursday, and stopped at the Columbian, whose mind seems a complete wreck. She can neither tell where she came from, nor where she is going.—Her only inquiry is for a 'four days meeting,' and the few words which she utters, relate to the excitements which are now the almost sole business of the clergy of a particular sect, and of the people over whom their influence extends.

The Norwich Journal states:

"Mrs. Aurelia, wife of Alba Lyman, of Guilford, made an attempt to put a period to her existence, by cutting her throat with a razor. Surgical aid was immediately procured, but it was too late. Mrs. Lyman had been a professor of religion for a number of years, and in the judgment of charity, a pious and sincere Christian. She

was impelled to the fatal act, under the belief that she had been unfaithful and insincere in all her acts since she made a profession of religion."

A Boston paper states that a lady from Maine was recently brought to the insane hospital near that city to be taken care of, she having been driven to derangement through the influence of orthodoxy. From motives of personal delicacy, the editor chooses to conceal the name and place of the lady's residence.

A case has recently come to our knowledge which is peculiarly painful to us. A lady of our acquaintance, hitherto sustaining an excellent character as a wife, mother and neighbor, has been driven to despair and insanity by a four days' meeting, and sent to the hospital in Hartford. If these revivals prevail, the government should take measures to establish insane hospitals in every State in the Union.

FOUR DAY MEETINGS.

ORTHODOX AUTHORITY.

The following opinion of four day meetings, is from the Boston Telegraph, the most ultra orthodox paper in New-England—so orthodox, indeed, that it holds little communion with the Boston Recorder. The article consists of a Letter from a Calvinistic Clergyman.

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And all who do not learn their religion from this source, are likely, either to rush into the arms of infidelity to avoid this modern fanaticism, or be driven by it, into all the endless projects of the self-styled orthodox. But their effects will be more apparent, when they have brought forth their fruits to perfection, for they have not yet had time to do this. Then, the "moral desolation in the land," which Dr. Beecher predicted from them, will be apparent.

Concluded in our next.

right, with us, to give their sentiments to the world. They do indeed, give their sentiments to the world; and who complains of them for so doing? But, if our objections against protracted meetings and these new measures are not valid, they can be refuted; and if what we have published as facts, in 'Letters from the West,' are not true, they can be contradicted. Let the advocates of these meetings and these measures, then, come out, openly, and honorably and fairly, and meet us either in facts, arguments or scripture testimony."

NEW SOCIETIES

We learn from the Genius of Liberty, a Universalist paper published in Jamestown, N. Y. that a Society of Universalists has recently been duly organized in the town of Lodi in that State. At the first meeting, five brethren were chosen as Trustees to manage the affairs of the Society, and a Constitution, consisting of eight pertinent and salutary articles was adopted.—Br. Skeele labors at present with this society.

The last Trumpet contains an account of the formation of a Universal Society in Bedford, N. H. by the name of "The First Universalist Society in Bedford, N. H." After unanimously adopting a Constitution, the following officers were chosen for the current year, viz:—

Dr. John Wilson, Moderator: Capt. John McAlister, Clerk: James Dorr, Treasurer; Thomas Rundell, Thomas Barr, and Andrew More, Trustees.

not strange that such should have been the effects, under certain governments, and during certain periods of time when a general intellectual night pervaded the eastern world; but again the question presents itself, why does such a state of things yet continue, in a land exalted for religious inquiry and religious freedom? The force of habit and education, have oftentimes as strong, and as abiding impressions, on the minds of the learned or well informed, as upon those who constitute the great mass whose opportunity and whose inclination to investigate truths may have been much less. Both of these courses still continue to exert an influence in this country, unfavorable to the immediate triumph of those pure and distinguishing doctrines of Christianity, which were penned down by the primitive Christians, for our instruction, for the rule of our faith and practice, pertaining both to our present and future good.

Although many corruptions were shaken off at the commencement of that era, emphatically termed the Reformation, yet there are too many still left to disgrace the Christian church, and to obstruct that path, otherwise, smooth and engaging, with thorns and noxious reptiles,—and thereby render it a land of shadows, darkness, doubt, and horrible despair. *Medicea.*

[For the Christian Intelligencer.]

THOUGHTS ON SCRIPTURE TEXTS.

NO. 8.

TEXT.—"And I heard another voice from heaven, saying come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xvi.

Sin is a transgression of God's law.—

God requires his offspring to love, and serve him with all their powers, time, and talents. As God is the first cause and last end of all things, he is worthy of the reverence and respect of all his own creatures. As the earth is the Lord's and the fulness thereof, all men every where, at all times, are bound to fear and obey him.

To transgress such reasonable commands, exposes, yea, involves every sinner in tormenting plagues. The plagues threatened in connexion with our text, were to come suddenly, or "in one day, death, and mourning, and famine." Babylon had committed abomination, and had fallen into destruction. "She was to be utterly burned with fire, for strong was the Lord who judged her."

As God is unchangeably holy, he must be always disposed to follow sin with plagues. Hence no one can live in the practice of sin without living in torment. And the torment must be in proportion to the evil of sin. Some sins being more heinous or aggravated than others will merit severer plagues. So the Prophet represents, verse 7, "How much she hath glorified herself, and lived deliciously, in much torment and sorrow give her."

But, however, dreadful the plagues are to the workers of iniquity; yet they are to be confined to this world. For in chapter xv. 1. John saw seven angels having the seven last plagues; for in them is filled up the wrath of God. And they were commanded, chapter xvi. 1. to "pour out the vials of the wrath of God upon the earth."

Such views are not at variance with some expressions of a distinguished orthodox writer: who says, in late sermon in the National Preacher, on Temperance, that "distilled liquor" when drunk tends to destroy all that is pure, and spiritual, and lovely, while it kindles in body and soul the flames of hell." Hence these flames of hell are in this world, and not in another.

Again the same writer says, "God hath no pleasure in the death of the drunkard, and the drunkard can have no pleasure in the second death; it cannot therefore be consistent, either with love to God or love to man, to add to the multitude who shall swell the eternal nail."

If it is not consistent with love to God to add to the number of the miserable, how is it consistent to have any number miserable to all eternity?

We read of a second death which implies a first, but where do we read of a third death? To be dead in sin is the first death, the second death is the death of the body. If there be any death after the death of the body, it will not be the second, but the third death. But where do we read of the third or eternal death? Divines have talked of death temporal, spiritual and eternal: but here are three deaths. According to this plan, spiritual and not eternal death is the second death.

We read of a first resurrection, which implies a second. The first takes place in this world and is spiritual. So Paul teaches the Colossians. If ye then be risen with Christ set your affections on things above, &c. You hath he quickened who were dead, &c.

The second resurrection is that of the body, which is sown in dishonor, but shall be raised in glory. Blessed are they who have part in the first resurrection on them the second death shall have no power. The sting or power of death in sin. But when sin is taken away, and a person is made holy, by the washing of regeneration and the renewing of the holy spirit, the second death can have no power to plague or torment him.

The second death, which to the ignorant, the vicious and unbelieving is terrible, is a welcome messenger to the pure in heart, to the strong in faith, and to the pardoned soul.

In Barnstable, according to the Patriot, a gold breast-pin was some time since accidentally thrown with the floor sweeping into a hog sty. Lately in eating a hog's tongue, the pin, of pure gold, was found in it, but the broach is still lost.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CORRUPTIONS OF CHRISTIANITY.

This is called an enlightened age; yet how comparatively small are the number, who have the means to judge correctly of this matter; though the Bible is daily spread before them! However vain or censorious in regard to the views of others, such a remark might first appear, it is nevertheless true. How then happens it, in the mid-day light of an inquiring age, where people boast of their bible knowledge, and religious instruction, that so many relicts of former corruptions and modern perversions in the Christian code, should be so pertinaciously adhered to and inculcated? They, no doubt, had their origin partly in the imbecility, and partly in the wickedness and ambition of those who were the pretended defenders of the faith once delivered to the saints. Man being always the same under similar circumstances, the same causes have continued to exist, and will continue so to do, so long as an aspiring clergy can control the minds of the less informed multitude, by a sanctimonious garb, and a pretended zeal for the good of immortal souls. It is

Editors remarks:

"Now it is candidly our opinion, that although protracted meetings may be productive of some good, yet they are not of divine appointment, and, in their final results, will be the occasion of a permanent degree of evil. This being our opinion what is our duty? Can we consistently be silent? If we have real objections to four days meetings, can we be faithful to what we deem the cause of truth, and yet not state these objections? If others think differently from us, they have an equal

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 4, 1831.

MADAWASKA DIFFICULTIES. Our North Eastern Boundary affairs are becoming more and more interesting. The late arrest of several citizens of Maine, by the authorities of the province of New Brunswick, and their subsequent trial which resulted in their being sentenced to pay heavy fines and to suffer three months imprisonment; has aroused a strong feeling of indignation in every part of the State. All parties are united upon this point, and the only strife between editors now, is to see who shall express himself in the strongest terms of indignation. In accordance with the popular voice on this subject, Gov. Smith has called a meeting of the Council this day to deliberate upon the proper measures to be pursued in relation to it. We subjoin extracts from two of the leading political papers, the *Argus* and the *Advertiser*.

The *Advertiser* of Tuesday says:

Trial and Imprisonment of American Citizens in a Foreign Gaol.

We have read with the utmost indignation in the Royal Gazette and the New Brunswick Courier, a Report of nearly six columns, giving an account of the fine and imprisonment of Barnabas Hannewell, (Moderator and Constable,) Daniel Savage, (Selectman,) and Jesse Wheelock, (Town Clerk.) Each of these gentlemen was sentenced to pay the King a fine of FIFTY POUNDS, and to be imprisoned in the COMMON GAOL of the County for THREE MONTHS, and to stand committed until the fines are paid. The indictment which led to this sentence was for "conspiring together to subvert his majesty's authority within the Madawaska and to set up and establish a foreign power and dominion in place thereof!" Another indictment now awaits the prisoners, which is for assembling at another time and place and for "proceeding to choose Peter Litzow, a liege subject of his majesty to be a Representative in the Legislature of the State of Maine." A letter from Machias also gives us the following information:

MACHIAS, Oct. 26, 1831.

"Messrs. Editors—I have just seen a letter under date of the 19th inst. from Mr. Wheelock, one of the unfortunate individuals imprisoned at Fredericton, stating that they have been tried and found guilty on one indictment, and sentenced each to pay a fine of £50 and be imprisoned THREE MONTHS. There were two bills preferred against them,—one for each town meeting. What sentence they will receive on the second indictment, at the next term, (which is in February) Mr. Wheelock feigningly does—"God only knows."

They have received no intelligence from Maine—have no means of paying the fine—and are unable in any way to ameliorate their condition. Something ought to be done and without delay, by our State Government, for their relief if possible."

It seems to us that certain questions should have staggered Chief Justice Chipman before he took a step which will of course involve the two nations in great difficulty. Did he not know that the United States as well as England claimed jurisdiction in this disputed territory? As the question of jurisdiction was disputed, what right have the British to an exclusive possession? If they justify their acts of sovereignty, why can we not on the same principle? and thus justify the incorporation of Madawaska.

To our own government there is now presented a question of perplexing and alarming importance. If the Governor of Maine was carried off by British soldiers, a thrill of indignation would run throughout the whole community. And is not Barnabas Hannewell made of flesh and blood? and has not the Governor by sanctioning the incorporation of Madawaska, acknowledged him an American citizen?

The *Argus* of Tuesday says:

The patience and forbearance which this State has so long shown, under a judicial but systematic course of aggression and encroachment, has, as is usual in such cases, only invited new aggressions and new encroachments.

We have regretted the proceeding of our fellow citizens at Madawaska, not because they had not the clear right to do as they have done, not on account of its inutility at this moment, but because of its liability to be made the pretext for some such outrage as has been perpetrated, and for the infliction, from another quarter, of a more serious injury to the State. We have forborne for several months to say much on the subject of our border difficulties, partly from the want of full and distinct knowledge of the subject, but more from respect to the constituted authorities of the State and of the United States. To be silent under the existing state of things would be infidelity to the interests of Maine. Happily for her, the rights of the State, in regard to its territorial limits, have been preserved aloof and separate from the objects and arrangements of party distinctions and contentions. Whatever may have been our differences on other subjects, on this, with some few not very honorable exceptions, there has been but one consenting sentiment and feeling.—Men of all parties and all conditions, each according to his situation or opportunity, have been ready and prompt to do whatever was in their power to vindicate the rights and interests of the State. When, therefore, the people of Maine speak upon this subject, when they act upon it, they do not speak or act as party men.—They have been waiting with patience and confidence on the movements of the general government, whose duty it is to vindicate their right and to maintain the integrity of their territory in its whole extent without curtailment—without compromis-

ise. But we must speak and we will speak—it is time for the people of Maine to awake from their dream of confidence—or prepare to drink still deeper of the cup of humiliation. We boast of being a sovereign State—we talk of our equal rights as a member of the Union. All this is true, if we look only at the Statute Book. It is true,—for the purpose of exacting from us our share of the public burthens. It is true,—for the purpose of demanding our brave and hardy soldiers and seamen to fight the battles of the country. But we are told of our patriotism. True, Maine is patriotic. Hence though her shipping was rotting at her wharves, (for insignificant as Maine is, in tonnage is the third State in the Union,) though her lumber was perishing on the banks of her streams, though her fishermen and sailors were driven from their element, though her means of subsistence were cut off, and her resources exhausted by an oppressive embargo, at the call of the United States, she buckled on her armor to aid in the cause of the second war of independence.—She did so in opposition to the influence and authority of a parent State.—The blood of her sailors was poured out to satisfy British vengeance at Dartmoor Prison. Must she also pay the penalty of that war by the sacrifice of her territory? We answer coolly but firmly—No. We protest against it. We deny the constitutional power of the United States to take from one State a portion of its territory and transfer it to another, without the consent of the State interested. Much more do we deny the constitutional power, in time of peace, to transfer such territory to a foreign State. Nor does it make any difference whether such transfer be attempted to be effected directly by treaty, or indirectly under the mockery of a fraudulent arbitration.

SUNDAY MAILS. For several months past, the western mail of Sunday has invariably arrived here from one to two hours later than on other days. On week days it usually arrives before 8 o'clock P. M. but on Sundays it is frequently as late as 10 o'clock. Consequently letters and papers by that mail are not delivered until Monday, and thus the reception of a mail in this town, Hallowell and Augusta, on Sundays, is effectually prevented. We should like to know how this happens. Congress has decided that that body has no power to stop the mail on Sunday, but it seems there is power somewhere to do it.

American System Convention.—A meeting of delegates representing the Farming, Mechanic, Manufacturing and Commercial interests of the United States, assembled in New York on Wednesday the 26 inst, and continued in session at the last date. The objects of the meeting are to devise measures for continuing a system of protection and encouragement to American industry, and securing the due execution of the laws now in existence for that purpose. Thirteen States and the District of Columbia are represented by near 500 delegates. Judge Wilkins of Pennsylvania is President of the Convention.

NEW PAPER. We have received the first No. of a new paper published at Farmington by W. A. Duan. It is called the Sandy River Yeoman, and professes to be neutral in its politics.

ENGLISH PAPERS of the 12th ult. have been received at Baltimore; their domestic contents are unimportant, and the accounts from the Continent not so late as had previously been received at N. York. The London newspapers having been filled with sagacious speculations upon the absence of the Princess Victoria, at the coronation show, and the influence such an incomprehensible event was like to have upon the state and the stocks, the London Globe "had authority" to say that her little highness was sick and could not go.—Whether this announcement quieted the fears of the politicians does not appear. It was also remarked that all the members of the last administration, who were members of the House of Commons were shooting partridges instead of walking in the procession.—*Bost. Courier.*

GREECE.—A letter from Corfu, Aug. 17, contains the following extract from Napoli de Romania:—"Blood is again flowing in Greece. The President has been employing the Russian forces to resist the demands of the sensible constitution. Five days ago we were fighting against the Russians at sea, and against the Tacticos and other troops of the President by land. Admiral Mialius commands the Greek fleet, which he has taken possession of in order to defend the rights of the people. The battle took place in the port of Poros, where the Russian Admiral was with a frigate and three brigs. A Greek sloop and a Russian brig have been disabled. We are looking with the utmost anxiety for the result of these events."

LATE FROM PERNAMBUCO.—By the arrival at this port of the fast sailing brig J. Aslum, Capt. Coupland, 22 days from Pernambuco, sailed October 3, we learn, that on the 15th September the soldiers at Pernambuco revolted, and took possession of the City, and kept it for three days. After they had possession, they threw off their armor, and (in disguise) plundered almost every store in the City; but as they were retiring with their plunder, were met by the citizens assisted by the American and English residents, and the city was retaken. 2 or 3 hundred soldiers were killed, and wounded.—*Philadelphia Inq.*

LATE FROM COLUMBIA.—By the brig Medina, Capt. Paff, in 28 days from Cartagena, we learn that in the latter part of August she was compelled by the authorities of that place to transport 250 troops under the command of General Luque, Chagres, on their way to Panama. When the Medina left, Panama was in the possession of the Liberals, i. e. the Luque

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party, and it was generally supposed the troops would keep every thing quiet. Report said that the principals in the opposition had been executed. Bogota, the Colombian capital was rather in an unsettled state.—*Journal of Commerce.*

ACCOUNTS FROM CONSTANTINOPLE to August 10th, state that not only the plague, but the Cholera prevailed there. Within the last 10 days between 2000 and 3000 persons had been attacked by the latter disease, which however seemed to be less malignant than in other places. Commodore Porter arrived on 10th, with the ratification of the treaty of Commerce concluded between the Porte and the United States.—*Ibid.*

Arrival of Mr. Van Buren in England. The London Herald of the 12th Sept. received in Baltimore, says:—"The American packet ship President, Captain Chapman, passed through Spithead yesterday evening, in twenty four days from New York; She is a splendid vessel, and brings as passengers his Excellency, the Hon. Martin Van Buren, as Ambassador from the United States to this country. He landed at Cowes."

SWITZERLAND, Indiana. In the year 1801 three families, consisting of seventeen persons, left Switzerland, in Europe, for this country. In the year 1803, they settled what we now term Switzerland proper, on the rich and fertile banks of the Ohio, half a mile below Vevay. The amount of their riches at that time, consisted in athletic bodies, industrious, economical, and temperate habits, and seven dollars in money. This stock was not misimproved. They planted vineyards, and commenced the cultivation of the grape. They now manufacture from four to five thousand gallons of wine, yearly, which is known in the market as the "Vevay wine." They have some of the most beautiful orchards in the western country, bearing the most rich and delicious fruit. Of the seventeen persons who came to this country together, all are living except two, and those two died in good old age. They are now eighty four in number, making a very good increase for twenty-eight years. From time to time, accessions have been made to their numbers, by emigrants from their native country, so that there are now in Switzerland and its vicinity, about 200 Swiss; and we venture to say the same number of people cannot be found in the United States of America, in whose honesty and integrity more confidence can be placed. They live and associate with one another as human beings should, like members of one great family. Retaining most of the customs of their native land, they are generally surrounded by plenty, and in their dwellings are found cheerfulness and hospitality.—*Eastern Argus.*

Accidents.—A meeting of the 12th ult. of delegates representing the Farming, Mechanic, Manufacturing and Commercial interests of the United States, assembled in New York on Wednesday the 26 inst, and continued in session at the last date. The objects of the meeting are to devise measures for continuing a system of protection and encouragement to American industry, and securing the due execution of the laws now in existence for that purpose. Thirteen States and the District of Columbia are represented by near 500 delegates. Judge Wilkins of Pennsylvania is President of the Convention.

CHOICE OF A WIFE. (Burleigh's advice to his son.)—"When it shall please God to bring the to man's estate, use great prudence and circumspection in choosing thy wife; for from thence will spring all thy future good or evil. And it is an action of thy life, like unto a stratagem of war; wherein a man can err but once. If thy estate be good, match near home, and at leisure; if weak, far off, and quickly. Inquire diligently of her disposition, and how her parents have been inclined in their youth. Let her not be poor, how generous soever; for a man can buy nothing in the market with gentility. Nor choose a base and uncomely creature, although for wealth—for it will cause contempt in others and loathing in thee.—Neither make choice of a dwarf or a fool—for by the one thou shalt beget a race of pygmies, the other will be thy continual disgrace, and it will yirke the to hear her talk. For thou shalt find it to thy great grief that there is nothing more fulsome than a foolish wife."

Newspaper borrowers.—Reader, if you borrowed this paper, send it right back—as you may feel cheap after you have finished this paragraph.

If the tailor sends a new coat home to you, would you think your neighbor fair in his request for the first use of it?

If the baker leaves you a hot loaf, should you like to lend it to your neighbor, and have it returned cold with the corners knawed off?

If the penny post leaves a letter on your counter, should you think it right in your neighbor to seize it, before you had time to read it, to tally a load of potatoes on it, and thank you for the use of it some hours after, if he should not be so unfortunate as to lose it?

If these things are not right—then it is not right to borrow a newspaper on the day when it is published.

We have received a request from one of our subscribers to discontinue his paper for the present, for no other reason than that he is plagued by borers.—

We presume they are not such persons as he can very well deny the use of the paper. So it is with you, borrower, whoever you are! The person who lent you this, although he apparently did it with pleasure, wished that you would take the paper yourself, and not take his new coat, hot loaf, and letter, before he has made full use of them himself.—*Portsmouth Journal.*

Hogs.—Scientific farmers, who have made repeated experiments, pretty generally agree that a great saving can be made in the mode of fattening hogs, by cooking their food after they are put into their pen. When fed upon hard corn, it is believed that one half passes through them undigested. Much can be saved by grinding it, and still more by boiling after grinding.—

The best method probably is to have a large kettle set in an arch; in this the meal of corn, oats, peas, &c. should be boiled into a sort of pudding, and may be mixed with potatoes, pumpkins, squashes, sweet apples blown from the trees unripe—all boiled together, and given to the hogs in suitable quantities, and in clean troughs.

A striped Bass weighing forty pounds was taken day before yesterday, by a colored servant living with Benjamin Bailey, Esq. on the banks of Harlaem river, a little south of the bridge. The fish was discovered by the man from the end of the dock, which projected some distance into the river. At times he would sail gently along past the dock into quite shoal water, but how to capture him was the question. No net, nor hook and bait was at hand, and as the golden opportunity might not last long, our hero quickly resolved to encounter him single handed in his native element, and at a favorable moment he leapt from the dock directly upon his back. The affrighted fish darted from under him as though a shark was in pursuit, and as luck would have it, took a direction for the shore, and ran up nearly high and dry into the mud. Before he could get fairly afloat again and have a plenty of sea room to make his escape, the colored man seized him by the gills, dragged him up on to the beach, and secured his prize.—[N. Y. Ev. Post.]

The Newburyport Herald relates an occurrence which happened in Rowley last week. Mr. David Pickard, who was on the marshes by a narrow creek, near the mouth of Rowley river, saw a large fish—a shark as he supposed—making up the creek, with his back above water. Being provided with a gun, he discharged it at the creature, when it made a monstrous leap and deposited its huge bulk high and dry upon the land. It measured nine feet in length.

Avalanche in Westbrook. During the night of Thursday last, about an acre of land on the North bank of the Presumpscot river, slid into the middle of the stream making an artificial bridge, over which people passed and repassed with safety.—The avalanche is about a quarter of a mile below Pride's bridge. The river, above the newly formed bridge, rose with such rapidity, and flooded the fields in the vicinity, while below it was drained so that the factories and mills were not supplied as usual. On the following day, however, the water gradually wore away the slide, and has continued to do ever since. The factories and mills have now their accustomed supply of water—and the water will probably continue washing the avalanche till it entirely disappears.—*Eastern Argus.*

Lemon Syrup.—The lemon sirup, usually sold at fifty cents a bottle, may be made cheaper. Those who use a great quantity of it will find it worth their while to make it. Take about a pound of Havana sugar; boil it in a water down to a quart; drop in the white of an egg to clarify it; add one quarter of an ounce of tartaric acid; if you do not find it sour enough, after it has stood two or three days and been shaken freely, add more of the acid. A few drops of the oil of lemon improves it.

Black men with white wives.—It is well ascertained that a number of blacks and mulattoes in N. York, are married to white women. A "dandified" burglarious negro was arrested a few days since, and in the course of business it became necessary to send for his wife—when lo and behold, two appeared, the one white and the other black—it was said he had another—but she escaped the search of the officers.

Day of Labour.—A meeting of mechanics and Machinists at Providence, has resolved, that from and after the 20th of March next, they will consider ten hours of labour as constituting a day's work, and pledge themselves that, from and after that time, they will labour no more than that number of hours for a day.

An insult to the American flag by a British Cruiser on the West India station is spoken of in terms of reprobation by the Boston Patriot. The cruiser fired into the brig Henry of Beaufort, N. C. This looks a little like piracy: but who can complain, when American citizens are lying in Fredericton gao!

PATRONAGE. It is stated that during the nine months, which Lord Gray has exercised the Premiership of Great Britain, he has secured to his family connexions, of various degrees of consanguinity, emoluments, sinecures, and pensions to the trifling amount of one hundred thousand pounds per annum.

The cattle show in Worcester is represented as highly sustaining the character of the Farmers and Manufacturers. The following true toast was drunk:—

Gold Digging.—The best tools in the business, a plough and a hoe—the best place to seek for it, above ground.

The following was among the feasts drunk at the celebration, in St. John, of the anniversary of the battle of Truylar.

Sir Archibald Campbell.—May the sword that chastised the haughty of the East, awe the audacious of the West."

The American Schooner Breakwater, at the Falkland Islands, has been seized by the Buenos Ayrean government, under a claim of jurisdiction which our government has formally declared it will not recognize.

Boston Representatives.—The city council have agreed on sixty as the number of Representatives to be sent by the city to the next Legislature of the State!

POSTSCRIPT!!

Fall of Warsaw!!!

The British ship Arkwright, which arrived at New York last Sunday evening, from Dundee, which place she left on the 24th of September, brings the following unpleasant, but not unexpected, news.

Official intelligence was received at Berlin, on the 11th inst. of the capitulation of the city of Warsaw, on the 7th, at 6 o'clock, P. M., after two days bloody fighting in the neighborhood, during which the Russians carried by assault at the entrenchment which had been raised to protect the city. The Polish army, followed by the Diet, and Members of the Government, retired through Praga on the night of the 7th, and early on the 8th the Russian Army entered, maintaining perfect order—persons and property were respected.

The Poles were retiring upon Modlin and Plock, where it was supposed they would make an effort to maintain themselves.

APPOINTMENTS.

Br. M. McFarland will preach in Albion next Sunday, and in the Free-will Baptist Meeting-house in Prospect, near Cape Jellison, in a week from next Sunday.

The Editor expects to preach next Sunday and on Sunday after, in Waterville.

Br. N. C. Fletcher will preach in Waterville on Sunday the 20th inst.

MARRIED.

In Bath, Mr. John D. Mitchell, of Winthrop, to Miss Martha L. Riddle. In Georgetown, Capt. William Drummond to Miss Mary, daughter of Michael Fisher, Esq. In Bowdoinham, Mr. Abiel Leonard to Miss Eliza Eaton, both of Bowdoinham. In Waterville, James Redington, Esq. to Miss Elizabeth, daughter of Nathaniel Gilman, Esq. In Hallowell, Mr. William Center, of Belfast, to Miss Emily Martin.

DIED.

In Wiscasset, Mrs. Hannah, wife of Mr. Thomas Sloan, aged 34. In Portland, Mr. Caleb Prince, aged 22. In Waldoboro, Mrs. Experience Pitcher, aged 90. In Brooksville, Mrs. Mary Stack, aged 82. In Newburyport, Mr. Wm. Nutter, of Swans Island, (Penobscot Bay.) Lost overboard, from sch'r Retriever, on her passage from Bath to Beverly, on Friday last, near Ram Island, and, Mr. Thomas Ross, of Bowdoinham, aged 25.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, Oct. 28.—Sailed, brig Shamrock, —, New Orleans; sch'r Albicore, Battles, Plymouth;

POETRY.

HYMN OF THE MOUNTAIN CHRISTIAN.

BY MRS. HENANS.

For the strength of the hills we bless thee,
Our God, our fathers' God!
Thy last made thy children mighty,
By the touch of the mountain soil.
They last fixed our ark of refuge
Where the spoiler's foot as'er trod.
For the strength of the hills we bless thee,
Our God, our fathers' God!

We are watchers of a beacon
Whose light must never die;
We are guardians of an altar
Mild the silence of the sky;
The rocks yield forms of courage
Stem the flood by the rod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the dark resounding heavens,
Where the still small voice is heard,
For the strong pines of the forest,
That by the breath are stirred;
For the storm on whose free pinions
Fly spirit walks abroad—
For the strength of the hills we bless thee,
Our God, our fathers' God!

The royal eagle darted
On his quarry, from the heights,
And the stag that knows no master,
Seeks there his wild delights,
But we for thy command
Have sought the mountain sod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

The banner of the chief
Far, far below us waves;
The war-horse of the spearman
Cannot reach our lofty eaves:
Thy dark clouds wrap the threshold
Of freedom's last abode—
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the shadow of thy presence,
Round our camp of rock out-spreads;
For the stern delites of battle,
Bearing record of the dead;
For the snows, and for the torrents,
For the free-heart's burial soil—
For the strength of the hills we bless thee,
Our God, our fathers' God!

MISCELLANY.

From the Evangelical Magazine.]

MONT HORRIBLE!!

The following letter to the Editors, from Thomas Brown, Esq. with whom we are well acquainted, and whom we know to be one of the most respectable inhabitants of New-Berlin, needs no comment from us—It speaks for itself; and should speak to every feeling heart, every philanthropic soul, in thunders of awful warning. For such horrid scenes as the one here described are daily thickening around us. And if the blood-stained banner of modern "Orthodoxy and revivalism, this "abomination of desolation," is not arrested in its murderous career, by the returning good sense and righteous indignation of an outraged community, it is impossible to say where the evil will terminate—each one should reflect that one of his own sons or daughters, brothers or sisters, parents or partner, may be the next victim, and become either a suicide or tenant of the main-house.

S. New Berlin, Sept. 19, 1831.

Messrs. SKINNER and GROSH—I hasten to give you a brief account of the tragical death of Mr. George B. Butler, a young man about 22 years of age, which we have been called to witness in our vicinity, and which is another testimony, sealed with blood, borne against that dreadful, God-dishonoring and man-destroying theory and practice, called *Orthodoxy* and *revivals*—proof conclusive that "destruction and misery are in their ways, and the way of peace they have not known."

Mr. Butler left his father's house about the middle of May last, went into Clinton, and hired himself out to a Mr. Hayes, (as I am informed,) where, or in that vicinity, he has since resided, until his return to his parent's house, which was on the evening of the 6th inst. He was evidently deranged. His friends could learn but little from him, except that he said he had experienced religion about four weeks since, and then was happy—that about two weeks after, he went to the Presbyterian church and shouted, and they silenced him; from which time it appeared to him that God had forsaken him, and had left him in the dark, and that he never should behold the light again, and was very unhappy. When requested by his father and brothers, on the succeeding day, to go out and help them about some labor, he replied, that he could not work on the Sabbath. (It was Wednesday.) He spent most of the day in reading the Bible, and a book he had brought with him, entitled, "The Young Christian's Guide." He pointed out passages of Scripture for his brothers to read, &c. On the morning of the 8th, his father and brothers started early to attend a training at Norwich, left him in bed where he lay till something late in the morning. His mother (who was left with two small children, the only persons in the house with him) went into the chamber where he lay, saw he was awake, asked him if he was not going to get up and eat some breakfast—his eyes appeared fixed on her with a kind of vacant stare; but he made no reply. She turned and went down. She had scarcely reached the lower room, when she beheld blood streaming thro' the chamber floor (which was laid with loose boards.) She immediately sprang into the chamber again, where she beheld a sight more shocking than can be described! He had arisen from his bed—was on his knees to his side, and with his pocket knife (which was very dull) in one hand thrusting it in with might and main, into his throat, which he had grasped with his other hand to hold it more firmly against the blunt point of the weapon. She seized his hand, wrested the weapon from it, and eluded his grasp by suddenly retreating from him. He followed her with his eyes, darting a dreadful look from a countenance distorted with frantic madness and despair, which at once spoke forth all the horrors that raged with a disordered mind, and a determination to perish in his dreadful undertaking; rais-

ed his hands in threatening defiance, beat them against the floor with violence, then clenched them into his wounded neck, and literally tore his own flesh asunder, the more effectually end surely to open a passage for the escape of his life's blood, which was pouring in copious torrents! This, to a mother, must have been a sight horrid and overwhelming beyond the power of description, or even of our imagination to conceive.

Surgical aid was called in; but it was found that the wine-pipe was nearly severed, the flesh mangled, cut to pieces, and torn by the violence of his hands, in such a manner that no rational hope of saving his life could be entertained. The doctor closed the wound in the best manner he could; but he died in great agony about three hours after the deed was first done.

There appeared, after he had bled some time, a momentary return of sanity, and he expressed by signs, a desire to recover; but he again relapsed. The fatal poison had sunk too deep, and had become so generally and firmly fixed within; that it was not to be eradicated but with the last remains of life.

O Orthodoxy! what hast thou done? Does not the voice of the blood of thy thousands of victims cry to God against thee from the ground that has opened to receive them at thy hands? If in a land of heathenish darkness, Juggernaut, has rejoiced, and drawn his ghastly visage up into a horrid grin, at the sight of his hosts of self-devoted victims, what shall we think of thee, seated in this favored land of liberty, blessed with the light of that Gospel which shone forth from heaven in the glowing love of our divine Father, through the gift of his beloved Son, for the salvation of the world—which was ushered in amidst the glad proclamations of celestial visitants, with hearts filled with love, proclaiming "peace on earth and good will to men?"

Do ye not, ye advocates of Orthodoxy, by your strange and horrid dogmas, hinder the spread of that Gospel and the reciprocity of that love and good feeling among men, which was thus manifest towards them on the part of heaven? Do ye not by ascribing to our heavenly Father character more vindictive and cruel than ever disgraced a Nero or a Robespierre, destroy the confidence in God of many that your arts have deceived, and plunge them into despair and distraction, who, thus bereft of the protection of reason, devote and sacrifice their own lives to your mad theory, while thou, Orthodoxy, as unfeeling and as un pitying as Juggernaut, drivest thy triumphant car over them, and passest on in thy mad career through seas of blood?

THOMAS BROWN.

To the above heart-rending account, we subjoin the following, which we copy from a late number of the New-York Morning Courier and Enquirer.

ANOTHER VICTIM TO ORTHODOXY.

About two o'clock on Thursday morning, a very respectable young lady of this city, committed suicide by drowning herself in the dock, at the foot of Laight street. The unfortunate girl had been subject to a very heavy depression of spirits, for a considerable time previous to the fatal deed, in consequence of a high-wrought religious feeling. On other subjects she was rational, but the general current of her thoughts and conversation reverted to religion; although she was, in the belief of all who knew her a remarkable innocent girl, yet in consequence of impressions, lately made on her mind, of the character of religion, she was driven to despair. Her body was found by her friends in the course of the day.

Thus has perished another victim to that fanaticism which clothes the God of Mercy in the garb of austere vengeance, instead of the robes of peace and pardon.

[From the Boston Evening Gazette.]

PROTRACTED MEETING.
We have before us a printed circular from Ipswich, dated Sept. 27, making some statements relative to a "five days meeting," so called, held at that place by two Calvinistic societies the week previous. The facts detailed in the course of this paper are sufficiently dangerous in an ignorant and bigoted community—and should be disconcerted by every denomination of Christians. It is not to be endured that any sectarian teacher should undertake to interfere with the private lives and behavior, the individual religious opinions, or peculiar sentiments of those who do not belong to his congregation—much less, as in the case before us, to authorise an interference in a public meeting assembled for prayers between a wife and husband, sister and brother, a daughter with her parents. The teachers of such interfering doctrines are generally illiterate or worse—and it is incumbent on the secular press to point out the grossness of the ignorance and denounce the bitterness of the bigotry. The facts stated are that

Newspapers. One cent a day carefully saved from the earnings of the poorest class of our laboring class of citizens, would be more than sufficient to pay the whole expense of the most useful newspaper in the country. Such a measure would ensure for his children a treasure of knowledge, which could never be spent by them, however prodigal—and fit them, however poor in vulgar wealth, to become the most useful of all the members of our republican family.

It is stated in the American Farmer that Mr. Isaac Smith of Northampton co. Va. prepares Easter Oil, so that it gives a large bright flame, perfectly free from smoke or offensive smell. It can be afforded at 85 cents. Mr. S. is about to take out a patent.

affairs relating to our souls and religion; are not reflection, thought, reason and prayer necessary to help us to form the Christian character? Besides all this, these reverend clergymen and teachers of seminaries and schools under their influence are destroying the dearest bonds of society, breaking the tender ties of domestic happiness, wounding conjugal peace and comfort, and undermining filial respect, and absolving the love, duty and reverence which children owe to their parents. As evidence of the above, I will give a specimen of their doings. At these Prayer Meetings the following notes were read by one of the ministers of this place:

Surgical aid was called in; but it was found that the wine-pipe was nearly severed, the flesh mangled, cut to pieces, and torn by the violence of his hands, in such a manner that no rational hope of saving his life could be entertained. The doctor closed the wound in the best manner he could; but he died in great agony about three hours after the deed was first done.

A professor of religion requests Prayers for a Husband, un-reconciled to God, and other members of his family who are still inimical.

"A professor of religion requests Prayers for a profligate Brother in a foreign country."

"A professor of religion requests Prayers for a young man who has enjoyed peculiar religious advantages, but has neglected to improve them, and still remains un-reconciled to God."

On Thursday afternoon a sermon was preached to the young people. During the prayer meeting, that preceded the sermon, a great number of notes were handed to the Rev'd Minister of the Parish from the Female Seminary in this place—the first, it is supposed, from its tenor, was from one of the teachers:

"Prayers are requested for the influences of the Holy Spirit upon this institution, its operation having been suspended for a number of weeks."

The Rev'd Gentleman then read a great number of notes from the young pupils, remarking that it would be inconvenient for the gentleman who offered prayers to particularize individual cases, but would put them together.

One out of many was as follows:

"A member of the Seminary requests prayers for her affectionate Parents who have embraced a fatal error, that they may be led to a knowledge of the truth as it is in Jesus."

Here then is a specimen of sectarian zeal, of unchristian feeling, a want of that Charity which thinketh no evil."

Consider this conduct;—a wife induced to sue her husband; Young Misses at School made publicly to denounce their Parents as in a fatal error; Sister calling her Brother a profligate; another asking

Prayers for a Young Man who is said to neglect his advantages and is un-reconciled to God; and a Preceptor or Teacher of an Academy undertaking to say that the influences of the Holy Spirit had been suspended for weeks in the institution.

Lost—within five years, five hundred dollars cash at interest: a farm worth one thousand; horses, cattle, sheep, &c. sufficient to stock it: mechanics and merchant's confidence, also the countenance of society; a white and unstained face; the use of a pair of eyes; love and respect of a kind, amiable, and cheerful wife; and a numerous circle of obliging and anxious relatives:—And in return have found sheriffs and constables flocking around me, like crows about a—; a county poor-house for a habitation; a bloated and scabby face, red eyes, an empty purse; a suspicious character; the tears of a heart broken and wretched wife; a whiskey bottle, and the "luxury of w^o a ragged coat and torn "inexpressibles."

Can any one find and return to me the lost property, and take from me my present possessions, he shall be handsomely rewarded.

A VICTIM.

Autumn.—The season is silently stealing onward when the Goddess of Nature disrobes herself of her simple blooming livery of green, and assumes her rich, russet and variegated mantle, as if to conceal her waning charms by a display of gorgeous decoration. Crowned by her blessings of industrious toil, the heart of the husbandman expands as he proudly beholds his overflowing granaries, and his feelings swell with exultation at the sight of his bending orchards unfolding the golden treasures. Home, always the dearest spot on earth, is now the abode of renovated fondness, springing from the rich profusion of the offerings of the season—a sanctuary from which labour has expelled barrenness, and pinching want. Gratitude to the all-bounteous giver is among the duties enjoined on humanity, to a sense of which obligation, the appearance of all things around may recall the coldest disposition.

"Think, oh, grateful think,

"Who poureth downe over your dowing fields."

In the midst of the reign of the perfection of Nature's stores, her decay is also visible, the falling of the dry and withered leaf is a touching emblem of mortality, appealing with irresistible, though melancholy influence.

Laborers, Mechanics, Farmers and others, have been allure and driven to the exhibitions of those sectarian preachers, beginning at 6 of the clock in the morning and continuing them till 9 in the evening except small intermissions. Men, women and children quitting their useful employments, and domestic duties; the loss of the above classes of people is supposed to be equal to the annual salaries of both the ministers of these two Societies.

Fifteen or twenty sermons delivered in five days! Are not three sermons on the Sabbath and evening of that day, if well written and well attended to, sufficient?—Is this five days meeting any thing, but sectarian zeal and policy to gain proselytes, to excite the passions, to frighten the aged, the females, and the weak? In

it is stated in the American Farmer that Mr. Isaac Smith of Northampton co. Va. prepares Easter Oil, so that it gives a large bright flame, perfectly free from smoke or offensive smell. It can be afforded at 85 cents. Mr. S. is about to take out a patent.

Furniture Warehouse.

MOSSES & GARDNER has constantly for sale, at his Warehouse, Chambers corner of Union and Ann Streets, (entrance 38 Union and 74 Ann Streets,) a very extensive assortment of

Furniture—Viz:

Looking Glasses,	High Post Bedsteads,
Couches,	French ditto
Bedsteads,	Low Post ditto
Bureau,	Set
Secretaries,	Bed Keys,
Fancy Chairs,	Grecian Card Tables,
Patent Seat Rocking do.	do. Dining
do. Nurse do.	do. Pembroke
Common Rocking do.	do. Work
do. Nurse do.	Common do.
do. Dining	Painted Wash Stands
Flag Seat Kitchen do.	Wiliamary Cradles
Settees,	do. Toilet Tables,
Feathers of all kinds,	tips, &c. &c.
Feather Beds,	37—cop 6m.
Mattresses and Pillows,	Beds
Box Bag Work	do.
Bed-Fixing	do.
Painted Wash Stands	do.
do. Toilet Tables,	do.
Time Pieces,	do.

Boston, Sept. 14, 1831.

37—cop 6m.

Messrs. MAYNARD & NOYES.

Gentlemen—I have been using your black liquid Ink in this Bank for 2 years past, and have no hesitation in pronouncing it superior to any I have heretofore used.

Respectfully yours,

WM. H. O'DONNELL, Cashier.

Register of Deeds' Office, Boston, June 15, 1830.

Messrs. MAYNARD & NOYES,

Gentlemen—Having used your Ink about seven years, I have the pleasure of informing you, that it fully answers my expectations; and from the appearance of the Records in my office, I am satisfied that it is superior to any I have ever used. It flows well and gives a beautiful permanent black.

Yours, respectfully,

HENRY ALLINE,

Chester Bank, Keene, N. H. Jan. 1, 1831.

Messrs. MAYNARD & NOYES,

Gentlemen—Yours of Dec. 27, was duly received; in reply to which I briefly state, that I have used the Ink Powder manufactured by you, and no other, for more than ten years past. I think it makes the best Ink I ever used, and while the quality remains pure, I shall not think of looking for any other kind.

Yours, respectfully,

N. DANA, Cashier.

Bank of Michigan, Detroit, July 5, 1830.

We have used Ink, prepared from Messrs. Maynard & Noyes' Ink Powder, for several years past, and are quite satisfied with it. It flows easily from the pen, and has a brilliancy and permanency of color which are not commonly found in other Ink.

C. TROWBRIDGE, Cashier.

BEWARE OF COUNTERFEITS.

We are sorry to have to add to the above testimony the existence of COUNTERFEITS who, by selecting it for imitation, declare their opinion that it stands foremost in commanding a ready and extensive sale. To enable purchasers to distinguish the genuine from the counterfeit and thus protect themselves from the fraud, the manufacturers have adopted a NEW LABEL, composed of intermingled colors of black and red.

For sale by P. SHELTON, Gardiner, & C. SCHAUDER, Hallowell, 4 mo.

55.

Applications for the work may be made to Rev. W. WHITTEMORE, Editor of the Trumpet, Boston; Dr. W. BELT, Editor of the Religious Inquirer, Hartford; Dr. W. BELT, Editor of the W. Belknap, Woodstock, Vt.; Rev. Messrs. SKINNER and GROSH, Editors of the Magazine, Utica, N. Y.; Rev. C. F. LE FAYEL, Troy and Rev. I. D. WILLIAMS, Albany, Editors of the Gospel Anchor; Rev. L. C. TORD, Editor of the Genius of Liberty, Jamestown, N. Y.; Rev. J. C. WADDELL, Editor of the Sentinel, Cincinnati; Rev. C. THOMAS, Philadelphia; J. PARK